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BY RALPH WALDO TRINE

"The Life Books"

THE LAND OF LIVING MEN

WHAT ALL THE WORLD'S A-SEEKING

IN TUNE WITH THE INFINITE; or
Fulness of Peace, Power and Plenty.

THIS MYSTICAL LIFE OF OURS
A volume of selections for each week through the year, from the Author's complete works.

The "Life" Booklets

ON THE OPEN ROAD

THOUGHTS I MET ON THE HIGHWAY

THE WINNING OF THE BEST

THE GREATEST THING EVER KNOWN

EVERY LIVING CREATURE

CHARACTER-BUILDING THOUGHT POWER

The Trine Calendar

THE SUNLIT ROAD
Selections for each week in the year

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The Winning of The Best

BY

Ralph Waldo Trine

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CONTENTS

		PAGE
I.	Which Way Is Life Leaning?	5
II.	The Creative Power of Thought	13
III.	The Best Is the Life	35
IV.	The Power That Makes Us What We Are	49
V.	A Basis of Philosophy and Religion	73
VI.	How We Will Win the Best	87

WHICH WAY IS LIFE LEANING?

THE WINNING OF THE BEST

"The optimist fell ten stories
And at each window bar
He shouted to his friends—
'All right so far.'"

WAS he, as one is now and then inclined to think, a silly-pated fool, or was there some basis for the feeling which inspired his utterance? In other words, are those to whom life seems so bright, buoyant, even and interesting, in distinction from those to whom it seems so dark and complex and uncertain, to be described by this same, or by some kindred term?

Then, there are those who have exchanged fears and forebodings, gloom, and at least apparent despair, with their many times attendant bodily ailments, for peace and health and strength and newness of power. In other words they have come into a newness of life that is, to speak mildly, most interesting, and in some cases quite miraculous both to themselves and to their friends and acquaintances.

Is it pure imagination? Then is imagination

rather a good thing to have? Especially as in such vast numbers of cases these things last. It is true moreover of people of not any one peculiar trend of mind and thought and life, but of people of all descriptions and all types and so-called stations in life. Is it merely a difference of temperament that life seems so gloomy and uncertain and get-no-where to some, and so buoyant and certain and straight-to-the-mark like, to others? If so, is there somehow or somewhere a power to change or alter temperament?

A part of what we might term the optimist's philosophy is—If you can mend a situation mend it; if you can't mend it, forget it. Is it good philosophy or is *it* foolishness?

To me the term optimist marks the man or the woman of energy and commonsense, in distinction from the one of either supine inactivity or that will allow himself or herself to get, as we say, all "balled-up," when in reality there is no occasion for it. Moreover if this one was a silly-pated fool, then was Browning also when he wrote:

"One who never turned his back, but marched breast forward,
Never doubted clouds would break.
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

Was Samuel Johnson? when he said: "The habit of looking at the bright side of things is worth more than a thousand a year." Was Lowell? when he said: "Let us be of good cheer, remembering that the misfortunes hardest to bear are those that never come." Or again, is G. K. Chesterton? when he says: "The optimist is a better reformer than the pessimist: and the man who believes life to be excellent is the one who alters it most." Or, looking at the matter in a really serious manner,—has the optimist something that the other fellow hasn't?

Personally I believe in *the absolute reign of law,* and in nothing, perhaps, more fully than in the law of *cause and effect,* the same as I believe that all life is from within out, and as is the inner, therefore, so always and necessarily is the outer.

A few days ago, a friend who sees much of all phases of life, and whose daily work many times takes him among those whose lives and whose hardships and sufferings, both mental and physical, would cause ordinarily the stoutest heart that witnesses them to grow downcast and sceptical, said: "It's a good thing, after all, for one to have a little philosophy in his life; there are times when it stands him in right good hand."

Where is there a philosophy of real value that the average man can get hold of—a phi-

losophy that will give results—a philosophy that as we say, will make good? Judging from all the philosophical and religious systems in the world, it would seem that every man and woman could have no want whatever along this line. Or, are they so complex, or are they so mixed with other things that so obscure their real working and vitalising portions, that we average mortals don't know just how to get hold of them? Undoubtedly many of them are sadly in need of some simplifying process, or some process that will extract the really vital portions from the great mass of verbiage that enshrouds them, or from the great mass of extraneous matter that has crept in, practically to engulf them.

The skilled machinst is, I believe, continually on the alert to simplify the splendid specimen of modern machinery, by the elimination of every possible part that is not absolutely essential to its performing its real functions. To me whatever in philosophy, in religion, or in any code of life principles has use,—can be applied and used in the every-day problems of our common work-a-day life, is of value, and whatever hasn't, is not only valueless, but is, moreover, a positive detriment, in that it tends to keep from us the real vital laws and forces that, as we say, do the work. To me, if we consider terms not too technically, philosophy and religion are very similar and, in a sense, the

same. They have also a very similar characteristic when we endeavour to apply to them both this *great principle of use.*

I was reading only yesterday a portion of a very able sermon on the Sunday editorial page of one of our great dailies, in which the writer made a very strong plea for the value of allegiance to Truth, and the value of allegiance to Religion. Nowhere, however, was there a word said in regard to just what was meant by "truth" or what was meant by "religion." I dare say the sermon was of as little real practical value to ninety-nine out of every hundred readers as it was to me.

We read now and then that one of the great secrets of life is "Adjustment." Again, that the secret of life is "Harmony." Granting this, is there some great truth, some great central truth, so to speak, that we can adjust ourselves —our daily lives—to? Some great central truth that we can square our lives by? Said one of the world's greatest teachers: "Ye shall know the truth, and the truth shall make you free." Is there some understandable, some universal truth or principle that all can accept, and that all lives can be squared by?

I believe most profoundly that the optimist has something that the other fellow hasn't. If it is a commonsense, get-some-where and more-than-a-day optimism, I believe that its possessor has found primarily two great facts.

The one is that there is a Science of Thought. The other is what might be termed the fact of the Divinity of Human Life—the element of Divinity with insights and powers that are greater than *the ordinary* human.

THE CREATIVE POWER OF THOUGHT

AND what do we mean by a Science of Thought? Its fundamental principle is the fact that thoughts are forces, that like creates like, and like attracts like, and for one to govern his thinking, therefore, is to determine his life.

We are now finding that a definite active thought is a force, the same as electricity is a force, the same as vibration is a force, or rather as certain forms of vibration are productive of certain forms of force. They have form and quality and power, which we are now beginning to determine in our very laboratory experiments; although, up to the present time, we have learned more perhaps of their influences and effects than we have definitely of their qualities. We know definitely already a great deal of their effects in habit-forming, in character-building, and their effects in body-building, the same as we have discovered definitely certain great laws in connection with their influences upon others. We have reached the stage of what may properly be called "scientific mind and body-building" through the agency of thought. As we think, so we become —cause, effect. Necessarily is it true, then— as is the inner, so always and inevitably is the outer.

There is the hopeful, optimistic type of thought, which to whatever extent indulged, gradually increases the power for this type of thought. It has the effect of aiding greatly in the accomplishment of whatever we set out to do, the same as it has most potent and powerful influences in inducing health and strength and vigour in connection with all bodily organs and functions. It is what may be termed the normal, natural, creative type of thought. On the other hand, there is the fearing, vacillating, the sort of negative type of thought that has the influence of crippling our energies, stealing success in advance from our endeavours, the same as it has a depressing, sort of closing up, deadening effect upon all bodily functions and powers. We are finding scientifically true "as a man thinketh in his heart, so is he." Along whatever line the mind sets itself does it attract unseen elements that induce it to grow gradually more and more along that line, as well as elements that aid it in accomplishing its set purpose.

There is in connection with thought a law that we are now beginning to understand, that may be termed "the drawing power of mind." We are continually attracting to us, from both the seen and the unseen sides of life, influences and conditions corresponding with the types of thought we most habitually allow to take form in our minds, and that we consequently most

habitually live with. "Birds of a feather flock together" is a very old statement. But birds of a feather flock together because like attracts like. For one to govern his thinking, then, is not only to determine his own life, but to determine also those that he attracts to him, his acquaintances and, eventually, his friends and companions.

The hopeful, confident, successful type of thought not only attracts to us success, but it also attracts to us successful people, those whose lives are dominated by the same type or trend of thought. They, in turn, become of help to us, and we to them. So, as we give in thought, we also get back again.

Not only are our accomplishments determined by our prevailing types of thought, but our influence upon others is determined in this same way. Those who come in personal contact with us are influenced invariably, though many times unconsciously, by our prevailing types of thought. If we are hopeful, we inspire hope—we radiate hope and encouragement and strength, so to speak. If we have a feeling of friendship and good-will and helpfulness—*love*—we inspire these same qualities in others, and the same types of warming and life-giving thought-forces come back in turn to us from them. It is, therefore, scientifically true that as a man gives he gets.

We are all influenced, and whether conscious

of it or not, by the prevailing mental and emotional states and conditions of those with whom we come in contact. It was Beecher who said:

"There are persons so radiant, so genial, so kind, so pleasure-bearing, that you instinctively feel in their presence that they do you good; whose coming into a room is like the bringing of a lamp there."

We use the term personal magnetism. Careful analysis will generally reveal the fact that personal magnetism is the outcome of clean, positive, cheerful, sympathetic, and helpful types of thought, that have gradually built certain qualities into the life of the one entertaining them, and that are instinctively felt by all those with whom he comes in contact. I have never yet known of one of a fearing, negative, critical, self-centered and self-seeking type of thought to have, to any appreciable degree, the quality that we term "personal magnetism."

If we are small and critical we inspire and call from others the small and critical type of thought and act. If we hate we inspire hatred, and, with its chilling, killing qualities, it will turn back to us again. If we live in envy of those who are doing things, we are dwarfing powers within us that, if rightly cultivated and grown, would enable us likewise to do things, and thus remove any cause for envy. If we love we inspire love, and the warming, enno-

bling, uplifting influences of love will come back to us. We can hinder and retard another by holding him or her in the thought of weakness or failure, the same as we can hinder or retard our own efforts.

"Keep your courage up, and you'll do," was Stevenson's way, perhaps unconsciously, of stating this law. Mrs. Wiggs also, perhaps unconsciously, stated it when she said: "When things first got to goin' wrong with me, I says: 'O Lord, whatever comes, keep me from gittin' sour!' Since then I've made it a practice to put all my worries down in the bottom of my heart, then sit on the lid an' smile." And again, when she said: "Don't you go and git sorry fer yerself. That's one thing I can't stand in nobody. Ther's always lots of other folks you kin be sorry fer 'stead of yerself. Ain't you proud you ain't got a harelip? Why, that one thought is enough to keep me from ever gittin' sorry fer myself."

It's the man or the woman who does not allow himself or herself to get, as the expression is, "all balled up," who generally arrives, and who also wears. Those who do allow it are generally the greatest hindrances there are in the world to themselves, and they are likewise a hindrance to others. Certainly, others are influenced, and generally badly influenced, by the uncertain, excitable and non-productive type of thought that emanates as an atmosphere

from them. To keep calm and quiet within—and the mouth closed—and to look forward with hope and faith and courage, and with the dogged determination of still finding the best when the illusions break or show cracks, is the mark of the man or the woman who will finally win out.

Again, there is that rather large aggregation of people who are allowing happiness to remain away from them, and from those surrounding them, by giving undue attention to little, non-essential things, instead of seeing the fundamentals that are alone worth the attention of a normal, clear-cut type of man or woman.

Such large amounts, whole cargoes, we might say, of peace and harmony are allowed to escape from such vast numbers of families because some member or members do not understand the significance of this important fact. How many millions of parents, especially mothers, in the world's history, could have been saved hours and, in the aggregate, years of worry, senseless, useless worry, if they had realised the importance of this in connection with their children!

Then there comes that more pronounced and decided enemy and assassin of human endeavour and happiness—or, rather, two kindred ones, but always closely enough allied to be called twins—fear and worry. The mysterious,

or the marvellous feature of these, to me, is always the fact that by them nothing is ever to be gained, but much is always to be lost. Fear always has the influence of neutralising normal healthy endeavour and action, sometimes to the extent of paralysing it fully, the same as it has on all bodily functions and powers.

Much the same is true in regard to worry, both in connection with human activity and endeavour, as well as in connection with various bodily organs and functions, though in connection with the latter its action is more of a slow corroding and poisoning, rather than of a neutralising or paralysing nature. If anything were to be gained by either, one could easily see why they have such an almost universal hold on human life. But when we once fully realise, as every normal-minded person can, that by them nothing is to be gained, but everything to be lost, we can see how thoroughly foolish and expensive they are.

There are vast numbers of people everywhere to-day who are given to them, and who are paying their continual heavy tolls, who could do nothing more valuable in all the world than to set about in a very definite way to think this proposition over; and, instead of further drifting under their influence, set sail and rudder straight for a point where these will be left forever behind. Not that one can always change a habit instantly, but it is essential to

realise that when one is drifting he will likely continue to drift indefinitely, unless he set out in the direction of the point at which he wants eventually to arrive.

To set the face in the right direction, and then simply to travel on, unmindful and never discouraged by even frequent relapses by the way, is the secret of all human achievement.

Fear and worry and all kindred mental states are so expensive that no man, woman, or child can afford to give them a dominating or even the slightest hold in his or her life. They will grow if we indulge them; they will depart—in time completely—if we are really determined that we can't afford them.

There are untold numbers among us who are suffering various bodily ailments that have been induced, many times unconsciously on their part, by these two great filchers of human health and, therefore, of happiness. Fear invariably paralyses healthy action; worry corrodes and pulls down the organism. If not quick-acting, as in cases now and then they are, they have always the slow-poisoning influence.

Long-continued grief at any real or apparent loss will do the same. Anger, jealousy, malice, a brooding disposition of any type, will do the same—each has its own peculiar corroding, poisoning, tearing down effects. A close-fisted,

hoarding, stingy disposition will have also similar effects.

Wise is he who determines early to do away forever with the companionship of the two twins. They are black fellows. They never help us. They never work, they never clean for us, but in their pails they carry always poison. Why not good-night, then, to the Black Twins!

To bid good-by to fear and worry, opening all doors and windows to hope and faith which always induce courage, which in turn is always productive of normal healthy action, and then coupling this with rightly directed endeavour, can work a complete reformation, even to a revolution, in any life within even a twelvemonth; and a twelvemonth passes, as we all realise, oh! so quickly.

Not that there are no problems, and hard and distressing circumstances, and even tragedies, that come into our common lives, but the very fact that these do come is the great reason why we should equip ourselves with the best agencies to meet and to master them, to leave them behind and, as quickly as possible,—then to forget them. Faith, hope, courage, and cheerfulness all along the way are the agencies that will stand by us successfully to meet, to master, to get the good from each experience; then to pass on and completely forget the distressing portions.

It is not, What are the conditions in any life? but how a man meets whatever conditions arise, that determines whether he is a creature or a master of circumstances, that determines whether he has backbone and stamina, and withal good commonsense in connection with his life problems. Cheerfulness, looking always on the bright side of things, determined always to stand in the sunshine, rather than in the shadow—this it is that makes life, with its knotty problems, continually easier. It's the "oil of gladness" that helps in doing the work. It is productive also of the influence that mysteriously escapes from our lives, that helps the friend, and the neighbour also, with his problems. It's a great help for us sometimes to remember that the neighbour has his problems also. And then the neighbour around on the next corner likewise, and——

To take a cheerful, hopeful, optimistic, never-down-in-the-mouth, but courage-always-up attitude of mind, is to set in, and to keep in continual operation, subtle, silent forces that are working along the lines we are going, and that open the way for us to arrive.

They are the forces that are working for us continual good if we are but wise enough to recognise them and put them into operation. They are waiting always to be appropriated by us if we have an understanding sufficient to enable us to recognise and appropriate them.

"It is a part of my religion to look well after the cheerfulness of life, and let the dismals shift for themselves," said Alcott.

The world to-day is filled with heroes, heroes in the common life, but greater are they than any General, because the General ordinarily isn't out on the fields of continual fighting. They are the men and the women who are meeting their problems, many times distressing, and hard to understand, but always with courage up, always with a smile on their lips—even when hearts are sad—saying little, if anything, because they are too big, or because they haven't time for wanting sympathy, and also because they are not sufficiently selfish to grow the habit of intruding their problems and their troubles upon others.

That we be men and women, although we stumble often and fall, is undoubtedly what Marcus Aurelius had in mind when so many years ago he said: "Be not discouraged, or out of humour, because practice falls short of precept in some particulars. If you happen to be beaten, come on again, and be glad if most of your acts are worthy of human nature. Love that to which you return, and do not go, like a schoolboy to his master, with an ill-will." It was Horace who said: "The mind that is cheerful in its present state will be adverse to all solicitudes for the future, and will meet the bitter occurrences of life with a placid smile."

A similar thought was that of Aristotle: "Suffering becomes beautiful when any one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind."

St. Francis (de Sales) struck squarely and helpfully at one of the great principles of life when he said: "Do not look forward to what might happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow, and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations."

We are now beginning to realise that *happiness is a duty,* and that the one who is not happy—if not chronically, at least primarily so—has either failed to grasp some of the essential principles and forces in life, or that his courage isn't up. Happiness is a normal and natural condition, and something is radically wrong with every life where it doesn't play at least a predominating part. Such a life fails also in performing its duty towards *its neighbour* as it should perform it. It is apt to be a hindrance rather than a help in this, our common journey. It was Stevenson who said: "A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good-will, and their entrance into a room is as though another candle had

been lighted. We need not care whether they could prove the forty-seventh proposition. They do a better thing than that; they practically demonstrate the great theorem of the liveableness of life."

But Humanity is brave, so brave we will find if we search carefully—and even at times perchance if we look within—as to fill us with admiration for this rather common and, at times, queer and questionable thing we call Human Nature. Hope and courage and sympathy and trust are great producers, and they are great factors in a man's doing his duty, as well as his having the joy of achievement. "Never to tire," said Amiel, "never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always like God; to love always—this is Duty."

No, an optimistic philosophy rightly understood, does not teach that life is merely a long, even holiday, that there are no minor strains in what might be termed its daily music, no problems to be solved, no bread to be earned, no tired bodies that welcome the rest of the night, no burdens to be shared with friend, neighbour, relative.

It does teach that we should always look for the best there is, and always expect to find it, and that we should never allow ourselves to indulge in fears and forebodings, and to stand trembling and helpless when the problem

arises, when the distressing circumstance presents itself, when the work is to be done, and perchance the sorrow or bereavement to be borne. It teaches also to turn never a deaf, but always a ready ear to the friend's or neighbour's signal of distress. It equips us with the weapons to face such conditions when they arise, and to so direct them that they work for our advantage and our good, instead of against us.

If we adopt a philosophy that recognises the working always of the law of cause and effect, instead of mere blind chance happening, then we believe that everything that comes into our lives has its part to play, and it is our portion to meet whatever comes in such a way that it will serve its highest purposes in our lives. Personally, I believe that nothing ever comes by chance, that everything comes through the operation of law, although many times we are not able to see the cause that has produced or that is producing such results. Moreover, I believe that whatever comes has its part to play, its mission to fulfill, and that if we can not always see it we may not do unwisely in having faith that the time will come when we will eventually rejoice that each thing came as it came. If we can preserve this attitude, then when the difficult thing is before us, its sting will be drawn, and our faith, insight, and courage to meet it wisely, and to get the best there

is from it, will be increased many times a hundredfold.

We should be lenient in judging another, and we should be lenient in judging ourselves. From my own stumblings and errors and fallings I have come to the place where my only question in regard to another is, Which way is he looking? Not, how much has he groped and stumbled and fallen, the same as myself; but is his face now turned in the right direction, and is he genuinely endeavouring to keep it there? If he is wise enough, when he falls, to linger there only long enough to get his lesson, and long-headed enough to learn it quickly and go on, even his stumbling becomes an asset, and it is a mere matter of time before he reaches a very certain destination. The bright child doesn't have to be burned continually. The wise man or woman learns his or her lessons quickly and goes on. "Don't worry when you stumble—remember, a worm is about the only thing that can't fall down," some one has said most admirably.

We can all afford to be exceedingly charitable towards others. The fact that every one of us has his failings, and also the fact that every one of us has stumbled and fallen—and at times fallen flat—gives us a very broad basis for that admirable and kingly quality—charity. While each of us is in his present incomplete state we should be very slow to judge another.

It may uncover the hypocrite in us more quickly than we may be aware; and to *condemn* another is, if we will consider it in this light for but a very brief moment, richly and consummately asinine. "To speak wisely," it has been said, "may not always be easy, but not to speak ill requires only silence." We need more sympathy in our common life. It is always a mark of wisdom. It expands the individual life also into the other lives around him.

It is well that we work each for his own individual good. Any one, however, who stops there will find that he can never reach his highest individual good unless he takes also an interest—and not merely a sentimental, but an active interest—in the lives and in the welfare of those about him. "Help thou thy brother's boat across, and, lo! thine own has reached the shore," says the Hindoo proverb. There must be the general as well as the individual good, and only he who is aiding it is realising the best for himself. "I have noticed," said Uncle Eben, "dat de man who gits so selfish dat he can't think o' nobody 'cept hisse'f, ginerally looks like he war thinkin' of sumpin' disagreeable."

One of the great laws of life is giving—we term it service. Service for others is just as essential to our real happiness and to our highest welfare as is the fact that we work for our own individual welfare. No man lives to him-

self alone. No man *can* live to himself alone. The Order of the Universe has been written from time immemorial against it. There is no man who has ever found happiness by striving for it directly. It never has and it never can come that way. Why? Simply because the very laws of the universe are against it.

It was Charles Kingsley who sang so truly:

"Friends, in this world of hurry
And work and sudden end,
If a thought comes quick of doing
A kindness to a friend,
Do it that very instant!
Don't put it off—don't wait!
What's the use of doing a kindness
If you do it a day too late!"

A man may become wealthy, he may become very wealthy in the sense of acquiring money. He may become a millionaire, and even many times over, by working for it directly. But very common men have done that. Indeed, many of a low type have done it. We now have sense enough not to call these great men. Careful analysis will show, in every case, that it requires service for one's fellow-men to constitute a great man. The man who is working for greatness alone is the man who ordinarily never achieves it.

It is the man who has his mind and heart centered on accomplishing the thing that is in some way serving or that is to serve his fellow-

men, who may some day be elevated by the silent vote to the position of greatness. So, there is no such thing as finding happiness by seeking for it directly. It comes always through the operation of a great and universally established law—by the sympathy, the care, the consideration we render to others.

The higher types of happiness will never come by seeking for them directly. A real interest in the affairs of others makes for a generous, wholesome, inclusive and, therefore, broad and happy life. The life that is sharing in the interests, the welfare, and the happiness of others is the one that is continually expanding in beauty and in power and, therefore, in happiness. The little, the equivocal, the small, the exclusive, the pure self-seeker, are never among those genuinely happy. As Henry Drummond once said, they are on the wrong track. The large-hearted, the sympathetic, those always ready with the helping hand are the ones who have found the road.

Joy in another's success not only indicates always the large type, but it indicates that they in turn are worthy of success themselves. And if they are not always what we term a success in some given field, or art, or in acquiring wealth, they are a success in the greatest of arts, the Art of Living. They are also a success in that the joy and happiness of others enters into and becomes a portion of their own

lives. Half the heartaches of the world would be banished, and half its burdens would be lifted, if every life were habitually tuned to this deep but simply expressed sentiment by Emily Dickinson:

"They might not need me—yet they might,
I'll let my heart be just in sight.
A smile so small as mine might be
Precisely their necessity."

THE BEST IS THE LIFE

I THINK a great reason why the quality of happiness and contentment is escaping so many lives is that we have lost, to a great extent, the sense of proportion. We are concerned and absorbed with so many things that are merely means to an end, instead of with the end itself. Not that these are not of importance; but they are, after all, merely means, and they can never have any importance other than merely relative. We are concerned more with the "fixings" of life, and the means of ever increasing them, than we are with the life itself. And, after all, we can never get away from the fact, except at the expense always of a great personal loss, and many times even at our peril, that *the life* is the thing.

We can't dwell too continually in the lower stories of our being without missing the still better things that are in the stories above. And somehow there is in the very center of our being, so to speak, a something that continually beckons us above. If we heed its call and go voluntarily, we find new pleasures and joys and satisfactions, such as, somehow or other, would not last when we were staying below. Then, if we are not wise enough to go voluntarily, we invariably are pushed. There is no such thing

as standing still in life and enjoying the higher forms of happiness.

Life in its possibilities of enfoldment and growth is such a wonderful thing that we are missing the transcendent beauties and the lasting satisfactions and possessions that lie in the upper strata of our being, as long as we are careless enough to allow them to escape us. This seems to be a fixed and inevitable law of our being. It is, therefore, a part of both wisdom and happiness if we concern ourselves more with the life itself, than to become so thoroughly absorbed in some mere phase or contingent of life.

Why is it that we have such an instinctive regard for such names as those of Emerson, Lincoln, Whitman, Drummond, St. Francis of Assisi, Harriet Beecher Stowe? Because they were primarily concerned with, and, therefore, engaged in, those things that pertain to life. Said a noted preacher to a large group of business men some time ago: "There are many ways of being busy in this world, but there is only one business here. The great affair of man is living. It is not merely the earning of a wage, nor the making of money, nor beating one's rivals, nor electing one's candidate. It is the process of turning environment and endowments into character. It is making manhood." And, again: "The name of Emerson will outlive those of all our men of many millions. If

you would build yourself the most lasting monument among men, make your name a synonym for honour, for justice, for brotherly kindness." Undoubtedly many of us, I believe the most of us, unconsciously, we grant in many cases, have lost a due sense of proportion and adjustment. We will all perhaps readily admit that there is much of truth in the following:*

"We are concerned with many things, perplexed on all sides by the rush of events. Do we ever consider the madness of this activity and its unfairness to our highest good?

"Many of us in America have lost completely our sense of proportion in regard to the question of activity. We believe that the man who is constantly working is the man who is "doing things." Commercially speaking, we are "doing things," for the peasant in the remote villages of Europe speaks of the many industries in America.

"Has the present glory not obscured the deeper and richer conception of life? Have we not forgotten that the enduring things arise from a development of the inner life? Many of us are using the husks and throwing away the corn. As the individuals are, so will the nation be."

It was Emerson who said: "Thus do all

*From a review of "The Richer Life," by Walter A. Dyer.

things preach the indifference of circumstances. The man is all"—and was he not right?

Whatever channel the mind sets itself in, the life will follow, for it is invariably true that the life always follows the thought. It has been said that a man is known by absorption, meaning that we can tell the quality and type of any one's life by the things he allows to absorb him.

It is true that the common man is the man who allows himself to be absorbed completely by the common, and by common I mean the purely material, things of life—boards, bricks, crops, lands, markets, business, food, clothing. All of these we readily admit are important. But unless a man can rise above these in thought, in mind, in spirit, in appreciation and enjoyment, now and then, he is, and he is regarded by his neighbours, as a common man. That is why a man who may be worth many millions, but who has neither appreciation nor ability for the enjoyment of things beyond his millions, is a very common man.

Among the most thoroughly self-deluded people in the world are those who think that in the multiplication of things and possessions happiness or contentment lies. It is that matchless contemporary writer and clear thinker, Edward Carpenter, who has said: "Life is an art, and a very fine art. One of its

first necessities is that you should not have more material in it—more chairs and tables, servants, houses, lands, bank shares, friends, acquaintances, and so forth—than you can really handle. It is no good pretending that you are obliged to have them. You must cut that nonsense short. . . . If one's life is to be expressive, one does not want lumber in it, it must not be full of things that mean nothing or that mean the wrong thing."

Life is so much more interesting than boards and bricks, than lands and business blocks, and even bank accounts, and the men who are thoroughly interested in life are always of more account, and are always of greater value to the world, as well as to themselves, than the men who are interested only in these. That is why a very eminent corporation lawyer, in a notable address some time ago, said: "It is because I believe so strongly in the saving power of the intellectual life upon the institutions of society, and upon the welfare of individuals, that I plead so earnestly for it. The fortunes of science, art, literature, and government are indissolubly linked with it. The centers and shrines of the most potent influences are not the seats of commerce and capital. The village of Concord, where Emerson, Hawthorne, Alcott, and Thoreau lived, was, in their day, and will long continue to be, a greater force in this nation than New York and Chicago added to

each other. We may rest in the assured faith that, whoever may seem to rule, the thinker is, and always will be, the master." We can readily see what he meant, and can we say that he was not right?

We can not help admiring the ability of the man who has the ability for the accumulating of wealth. It is an ability of value, as all executive, administrative, and financial ability always is. If he stop there, however, he is, so to speak, but half a man. There is, moreover, a great and distinct loss to the community and to the nation. There is also a distinct loss to himself. His community, his country—his fellowmen—stand in too great a need of such splendid abilities.

It is little short of marvellous to think what a few men with these splendid equipments, scattered throughout our various communities and cities and states, could do for civic, for community, for human advancement, were they to throw these energies as actively along these lines as they have thrown them into their various lines of business. It is wonderfully interesting, and even fascinating, I know —the operation of large business, the feeling of accomplishment, of achievement. But, after all, it is boards and bricks, rails and ties, packing boxes, checks and receipts; and they are all inanimate, insensible things. They do not, after all, pertain to the real life; and, more-

over, they will all soon have to be left behind.

You have had the enjoyment of making, now experience the greater joy of using. No greater joy can come to any man than to use his means and his abilities while he still lives in connection with human needs and the advancing of human welfare. Instead of putting the time and the energy and the accumulations into more business blocks, that are not really needed, and that very common men will gladly build, and that, moreover, in a very few years will become dingy and out of date, and that will be pulled down, to give place to something different, something more attractive and up to date, put them into life—individual, collective.

There is no deep and abiding satisfaction for a man on account of big business, on account of large accumulations, on account of large achievements along these lines. It is only if he stop there and if nothing further can be said of him that determines whether he is really successful—*and whether he is actually rich or poor.* Said Jane Addams recently: "Nothing so deadens the sympathies and shrivels the power of enjoyment as the persistent keeping away from the great opportunities for helpfulness and a continual ignoring of the starvation struggle which makes up the life of at least half the race."

If a man is mastered by his business he is

little different in reality from the man who is mastered by his whiskey bottle. It is merely another exhibition of human weakness. It is merely a species of obsession. It is, indeed, interesting what creatures of habit we may become, all unconsciously but quite inevitably, if we are not capable of preserving a sense of proportion in life.

Mankind is advancing. It is attaining to an ever higher standing ground, and it is placing those who are incapable of the things of the mind and spirit, the imagination and the heart, on a very ordinary plane. No, the best is the life—the things of the mind and spirit. They will buy out all the world at last. Why? Because they are the things that are real, the things that will last, the only things that eventually really count. It's the thinker and the man of broad unself-centered, sympathetic impulses that always will lead, and that always will be recognised as the leader.

Several years ago there came to my notice a little book,* by a man of affairs, that dealt with such remarkable insight and such persuasion of expression with the matter immediately in hand, that I have recently gone to it again, to see if it, as we say, still stands. I find it does,

*"The Kingdom of Light" (G. P. Putnam's Sons), by George Record Peck, General Counsel of the Chicago, Milwaukee and St. Paul Railway Company, and former President of the American Bar Association.

and I wish I had the right, and the opportunity —did space allow—to reproduce it in its entirety here:

"I speak only of the life that now is; how its highest compensations can be won, its rewards, if you please, attained; its sorrows mitigated, and its joys increased and multiplied.

"And this is the lesson I would give: Dwell in the Kingdom of Light. And where is that kingdom? What are its boundaries? What cities are builded within it? What hills, and plains, and mountain slopes gladden the eyes of its possessors? Be patient. . . . Do not hasten to search for it. It is here. The Kingdom of Light, like the Kingdom of God, is within you. And what do I mean by the Kingdom of Light? I mean that realm of which a quaint old poet sang those quaint old lines:

> "My mind to me a kingdom is,—
> Such perfect joy therein I find,
> As far exceeds all earthly bliss."

"I mean that invisible commonwealth which outlives the storms of ages; that state whose armaments are thoughts; whose weapons are ideas; whose trophies are the pages of the world's great masters.

"The Kingdom of Light is the kingdom of the intellect, of the imagination, of the heart, of the spirit and the things of the spirit. . . .

"The Kingdom of Light is open to all who *seek* the light. This may appear a mere truism,

since every one admits the superiority of the mental over the physical nature. But that is where the danger lies. All admit it; but how few act upon it! How many men and women do you know who, after they have, as the phrase goes, finished their education, ever give a serious thought to their mental growth? They have no time; no time to live, but only to exist. Do not misunderstand me. I do not expect, nor do I think it possible, that the great majority of people can make intellectual improvement their first or only aim. God's wisdom has made the law that man must dig and delve, must work with his hands and bend his back to the burden that is laid upon it. We must have bread; but how inexpressibly foolish it is to suppose we can live by bread alone.

"Granting all that can be claimed for lack of time, for the food and clothing to be bought, and the debts to be paid, the truth remains—and I beg you to remember it—the person who allows his mental and spiritual nature to stagnate and decay does so not for want of time, but for want of inclination. The farm, the shop, and the office are not such hard masters as we imagine. We yield too easily to their sway, and set them up as rulers, when they ought to be only servants. There is no vocation—absolutely none—that cuts off entirely the opportunities for intellectual development. The Kingdom of Light is an especially delight-

ful home for him whose purse is not of sufficient weight to provide a home elsewhere, and a humble cottage in the Kingdom will be made to shine with a brightness above palace walls. For my part I would rather have been Charles Lamb than the Duke of Wellington, and his influence in the world is inconceivably the greater of the two. And yet he was but a clerk in the India House poor in pocket, but rich beyond measure in his very poverty, whose jewels are not in the goldsmith's list. The problem of life is to rightly adjust the prose to the poetry, the sordid to the spiritual, the common and selfish to the high and beneficent, forgetting not that these last are incomparably the more precious. . . .

"I may be wrong, but I cannot help thinking that neither here nor hereafter does salvation lie in wheat, or corn, or iron.

"Again I must plead that you take my words as I mean them. I do not preach a gospel of mere sentiment, nor of inane, impracticable dilettanteism. The Lord put it in my way to learn, long ago, that we can not eat poetry, or art, or sunbeams. And yet I hold it true, now and always, that life without these things is shorn of more than half its value. The ox and his master differ little in dignity if neither rises above the level of the stomach or the manger. . . . But in the Kingdom of Light, in the life I am saying we ought to lead, nothing can

be taken from us that can be compared with what we shall receive. . . .

"Some there are, no doubt, who believe that intellectual culture does not make men better or happier, and that the conscience and moral faculties are set apart from merely mental attributes. But surely you have not accepted such a false and narrow view. Unless colleges are a foolish and expensive luxury; unless civilisation is worthless, unless the centuries that have witnessed the upward stride of humanity have been wasted; unless the savage, chattering incantations to his fetich, is a nobler product of the race than a Milton, a Wilberforce, an Emerson, or a Lowell, then heart and mind, morality and education, do go together in true and loyal companionship. The trouble of to-day, as I have tried to show, is not that we have too much culture, but too much bending of the knee to purely material results; too much worship of the big, and not enough of the great. . . .

"When I hear the glorification of the last twenty years, of the fields subdued, the roads rebuilt, the fortunes accumulated, the factories started, I say to myself: "All these are good, but not so good that we should make ourselves hoarse with huzzas, or that we should suppose for a moment they belong to the higher order of achievement."

THE POWER THAT MAKES US WHAT WE ARE

AN all-controlling law underlies, permeates, and governs all things. This all-controlling law is based upon a self-conscious, self-existing, all-pervading, active and hence omnipotent intelligence or Unity. This self-existing Unity is God. There is an inner Essence that animates and gives form to all that is in existence. All things therefore come from Divine Being, God, and God alone.

The Divine Essence that lives in and animates each thing is the life of each thing. God then is the Infinite Being, the Infinite Spirit of Life which fills all in existence with Himself alone, so that all is He, since He is All. God and God manifest is all there is.

Divine Being, God, then, is the one and only Life. We cannot say truly that God has life, for as God is life, so we also then are Life—Life manifesting itself in the form in existence that we denominate by the term body. Thus it is that your life and mine in its reality is one with the Life of God.

One cannot truly say then that man has a spirit, because he is Spirit, Spirit manifesting while here in this physical, material universe—related to it—through the instrumentality of a physical, material body. The former permanent and eternal; the latter changing and

transient. We never could have been nor ever can be other than Divine Being. Truly then in Him we Live and move and have our being. "I am thine own Spirit," are the words that the Infinite Intelligence by means of the inner voice is continually speaking to every human soul. "And God said, Let us make man in our image, after our likeness; and let them have dominion." Man therefore is essentially Divine, part and parcel of the Infinite Life, and so essentially good, and with the divine attributes and powers potential within him. It is ours to live in this consciousness after we once realise it, and thus to allow the God consciousness to fill us and to flow through us in all phases of our human existence.

In his great work: "The Education of Man," Friedrich Froebel has said: "It is the destiny and life-work of all things to unfold their essence, hence their divine being, and, therefore, the Divine Unity itself—to reveal God in their external and transient being. It is the special destiny and life-work of man, as an intelligent and rational being, to become fully, vividly, and clearly conscious of his essence, of the divine effluence in him, and, therefore, of God; to become fully, vividly, and clearly conscious of his destiny and life-work; and to accomplish this, to render it (his essence) active, to reveal it in his own life with self-determination and freedom.

"Education consists in leading man, as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied, conscious and free representation of the inner law of Divine Unity, and in teaching him ways and means thereto. . . . By education, then, the divine essence of man should be unfolded, brought out, lifted into consciousness, and man himself raised into free, conscious obedience to the divine principle that lives in him, and to a free representation of this principle in his life."

Along this same line the highly illumined German philosopher, Fichte, has said: "God alone is, and nothing besides him—a principle which, it seems to me, may be easily comprehended, and which is the indispensable condition of all religious insight. . . . An insight into the absolute unity of the Human Existence with the Divine is certainly the profoundest Knowledge that man can attain. . . ."

In showing then how universally Divine Being incarnates itself in human Life, and how its attributes are inherent there, he says: "From the first standing-point the Eternal Work becomes flesh, assumes a personal, sensible, and human existence, without obstruction or reserve, in all times, and in every individual man who has a living insight into his unity with God, and who actually and in truth gives up his personal life to the Divine Life within

him, precisely in the same way as it became incarnate in Jesus Christ."

Speaking, then, of the great fundamental fact of the truth that Jesus himself perceived and gave to the world, and also of the manner whereby he came into the perception of it, he says: "Jesus of Nazareth undoubtedly possessed the highest perception containing the foundation of all other Truth, of the absolute identity of Humanity with the Godhead, as regards what is essentially real in the former. His self-consciousness was at once the pure and absolute Truth of Reason itself, self-existent and independent, the simple fact of consciousness."

Ordinarily we are at life from the wrong side. We are giving our time and attention to the external features of life, when we should be giving our time and attention to the inner life, that is always and with an absolute precision, determining the outward—and thereby live a more natural, orderly, harmonious, and abundant life. What evidence have we of this? The lives of all the prophets, seers, sages and saviours in the world's history. The lives also of many among us to-day, and in increasing numbers, who are conscious of and who understand the Science of Being, and whose lives are governed and therefore moulded by its laws.

The world's supreme example of this is Jesus of Nazareth, he who became the Christ, and

thereby the Saviour. Jesus concerned himself absolutely with one thing—the inner life. "I and the Father are one," hence his Christ consciousness. He never recognised for a moment that he had any life outside of the life of God—the Father—was his term. "The words I speak unto you I speak not from myself: but the Father abiding in me doeth His work. Believe me that I am in the Father, and the Father in me: or believe me for the very work's sake." And to those before him he said: "Call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even Christ; and all ye are brethren." Notice that he did not say, Jesus. He never speaks of his life in any other connection than as one with the Father's life.

To him, only in conscious union with God was there reality. He spoke therefore always of that which he knew and that which he himself had realised and seen. It was what we term "practical experience." He proclaimed the truth of no law or principle the operation of which he himself was not the demonstration. He therefore spoke with power and authority. "He spoke as one having authority, and not as the Scribes," we are told. He never claimed for himself anything that he did not proclaim, and in a very definite way, was for all mankind. His realisation and his power, he said repeat-

edly, were the same for all who came into this same realisation of their oneness with the Father's life.

Necessarily it is true that if a man teaches truth, or a truth, it is not only for those with whom he comes directly in contact, but for all time and for all people. The truth he taught applies to us in exactly the same way that it applied to his immediate disciples and followers, and those who heard him then. He never violated or superseded law; he could not—but he knew and he effectively used law. He found the Kingdom of Heaven in divine self-realisation. He taught us the same. We know the results of his life. He taught explicitly that there would be the same results in all other lives that are founded on this same guiding force that directed his life. "He that believeth on me," he said—and shows it by living the same life—"the works that I do shall ye do also; and greater works shall ye do, for I go unto the Father."

The surprising thing through all the ages, and the surprising thing to-day, is that we don't get the inner, the real meaning of the life and the ministration of Jesus. We have missed the one essential thing his life stood and will forever stand for. Traditional Christianity has all along been teaching primarily the imitation of Jesus. Jesus would have us drop this, for faith in and the realisation of the *Christ in ourselves,*

if we would enter into a greater fulness of life and power. He taught nothing in regard to the observance of anything in connection with his own individuality or person. In fact he was often grieved, and he continually rebuked even his disciples when they would fail to grasp his inner meaning, and interpret many of his sayings as applying to his own person. In fact what cared one of his supreme insight and his great impersonal outlook for this? He is totally unworthy of admiration or of any following as a teacher if he did.

It is truly as Fichte has said: "If any man be truly united with God, and dwell in him, it is altogether an indifferent thing how he may have reached this state; and it would be a most useless and perverse employment, instead of living in the thing, to be continually repeating over our recollections of the way. Could Jesus return into the world, we might expect him to be thoroughly satisfied, if he found Christianity actually reigning in the minds of men, whether his merit in the work were recognised or overlooked; and this is, in fact, the very least that might be expected from a man who, while he lived on earth, sought not his own glory, but the glory of him who sent him."

The Kingdom of God and His righteousness is not only what Jesus intended to teach; but it is clearly and unmistakably what he did teach. In more than thirty places we find

Jesus explaining to his disciples his special mission—to preach the glad tidings of the kingdom of God. "He went about through cities and villages, preaching and bringing good tidings of the kingdom of God. . . ." "But he said unto them: I must preach the good tidings of the kingdom of God to other cities also, for therefore am I sent. . . ." "And he sent them forth to preach the kingdom of God and to heal the sick. . . ." "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all nations."

And what did Jesus mean by the Kingdom of God, or as he now and then expressed it, the Kingdom of Heaven? His own words in direct answer to this are: "Neither shall they say, 'Lo here' or 'Lo there' for, behold the kingdom of God is within you." He therefore taught what he himself had found, that the conscious union with the Father's life was the all-inclusive thing. "In Him we live and move and have our being."

And then he says, and this is the great hope and inspiration for those who would live by the Spirit—"Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you." He was speaking *directly* of things pertaining to the physical, the material, the daily life. Again, then, it is the one all-inclusive thing which brings all other things in its train. It is the great Principle of

life, and all other things follow, and inevitably follow, as *matters of detail.* It is the half trusting, half believing attitude, that brings unsatisfactory or no results. But nothing is surer or safer than Deity, if we but fully trust it. When we come into this divine self-realisation we are manumitted from many things, and among them the thing we call sickness or disease.

Disease or any bodily ailments can have no *lasting* place in such a life. As one grows in this consciousness they will be pushed out before it. There can be no illness of Spirit, and if through wrong thinking and errors in living, illness or disease has gotten a foothold in the body, it will disappear as spirit predominates, and harmony of spirit, mind and body is then restored. "The divine Life, always perfect, strong and vigorous, begins to flow through his body from centre to circumference until the entire body is charged with a fulness of life which is felt even by others who come in contact with him. This is Divine healing: and the time required for the process of complete healing depends, not upon any changeableness of God—for God knows no time but the eternal now—but entirely upon the ability of the person to recognise and trust the Power which worketh in him."

The healing that Jesus did, and that his followers for many years after him did, and the healing that is done to-day, has been and is

done, through the operation of the same eternal law—the ability to arouse within the one to be healed, the realisation of the power and perfection and wholeness of the divine omnipotent Life within him. Now and then we are told that Jesus could do no mighty works in certain localities "because of their unbelief." So far as the law is concerned there is no reason why there should not be the same powers of spiritual healing among us to-day, as there have ever been in the world's history.

Among the attributes that this higher realisation of life brings or more fully perfects, are wisdom, insight, power, an understanding of the power and results of faith, love, hope, charity, mental and physical poise, bodily health and vigor. All of these, moreover, grow by using.

All things pertaining to the body, to the physical life, become subservient to the life within. Not that the physical is not important. It is very important; but it takes naturally its proper subordinate place. It is to be developed to its highest perfection and powers and used; but it is never to rule except to the detriment of the one ruled by it. The grosser appetites and desires fall away; all become finer, and in proportion as they do, a keener enjoyment always follows. That is why excesses always have to be paid for with heavy and sometimes with frightful costs. They never pay. It is the

middle ground that brings always true and lasting pleasure and satisfaction. It is perhaps nature's law, God's law, the law of our own being driving us always along the lines of higher unfoldment and development.

In true growth and development there is never any giving up: for what we gain is always of far greater value even for real enjoyment than that which we leave. There is then never a giving up, but a falling away. "The Body of Man is the Sacred Temple of the Soul —to be cherished with care and affection, not defiled by neglect and hatred—to be strengthened by self control, not weakened by unbridled desires and excesses—to be fed properly, not surfeited with luxury, nor starved by the stress of poverty and asceticism." It is thus that the body becomes continually finer in its texture and form, sound and whole in its functions, and always a more fit instrument for the use of the life whose instrument it is.

The strength that is engendered in us through this realisation many times enables us, when it comes to the practical affairs of life, to hold on, as William James in his splendid little book, "The Energies of Men," says,—Until we get our second wind. He holds that we have what may be termed a second wind in our spiritual and mental life kindred to that which we have in connection with physical exertion; that we have springs of resources and

power within us that ordinarily are never tapped.

It enables us likewise to strike a better balance between the contemplative and the active outer life. We of this Western world are, in the main, in no danger of being not sufficiently active and practical. We need some of the Oriental's meditation and contemplation, the same as he needs some of our physical or material activity. To strike the balance between the two, gives unquestionably the more ideal life. Contemplation to be followed by activity and creative effort,* brings a balance to life that would otherwise be one-sided and productive of one-sided results, which always means loss in some form.

A recognition and a use of the spiritual realities and spiritual powers potential in each life, does not, as some are inclined to think, pre-

*The work of an eminent contemporary German philosopher, Professor Rudolf Eucken, of the University of Jena, has some very interesting and valuable thoughts along this line. Divine self realisation followed by creative effort—action—may, in a word, be said to be the basis of his philosophy of "Activism." The "Spiritual Life," as the supreme reality, is at the centre of his thought. "Religion," he says, "rests on the presence of a divine life in man; it enfolds itself through the seizure of this life as our own nature. . . . But the full vivification of the divine in man and the gaining of a new plane of life can never happen without a recognition and an assimilation on the side of man. . . . In this sphere there is no place for any mechanical instillation, and there is no growth possible without our own accommodating spirit."

clude the proper use of all natural, material agencies and helps that can in any way aid in a symmetrical and well balanced life. Take it in the matter of health or healing for example: while I think the spiritual powers within us are more powerful and therefore effective in the healing line, *when we are able to use them fully,* than the use of any external agencies, as by the use of drugs or any other agency of materia medica, it is nevertheless true that we are not always able at any particular time, on account of not having yet developed sufficiently the ability to use them, to effect the cure we desire.

It would seem that when one is sick the important thing *is to get well,* at least to all sane minds, and to get well in the quickest possible way by the use of whatever agency or agencies will accomplish this result. We must always remember, however, that there is never any permanent cure without finding and removing the cause that has brought the illness about.

"Our whole spiritual life," says Eucken, "is an indefatigable seeking and pressing forward. In self-consciousness the framework is given which has to be filled; in it we have acquired only the basis upon which the superstructure has to be raised. We have to find experiences in life itself, to reveal something new, to develop life, to increase its range and depth. The endeavour to advance in spirituality, to win through struggle, is the soul of the life of the individual and of the work of universal history."

His greatest works, now to be had in English, are: "The Truth of Religion," "Religion and Life," "The Life of the Spirit" (G. P. Putnam's Sons) and "Life's Purpose and Life's Ideal" (London: A. & C. Black).

There is no reason why we should not use every agency that God has placed in the world and at our disposal, that will minister in any way to our needs. Who shall say that if a certain property is inherent in a certain herb it is not intended for our use if we are able to discover its use and if occasion requires?

"But it is a material agency," says one of a certain habit of thought. So is water a material agency, and water, in addition to being one of the prime necessities for the proper functioning of the body, can be used as a remedy in certain bodily ailments. Many make use of it as a remedy with great effectiveness. So in regard to various other "material" agencies.

At the same time we must remember that the chief use of any of these is to remove obstructions, in order that nature, which has wonderful restorative powers if unimpeded, can do her work. They of themselves can do no healing. All healing is done—invariably done—by the action of the *life-forces* within.

Why should there not be a combination of the two methods wherever both can be used to advantage? It is simply a matter of common sense. The only one I would keep clear of, is the one, to whatever school he may belong, who is too narrow, or bigoted, or ignorant, to study and to get the best from all, and to use it to its fullest.

As is true in regard to water, so it is likewise

true in regard to pure air—and an abundance of it. Full, deep breathing, if rightly understood, constitutes one of the greatest tonics, and even stimulants to the body, and with no bad after results, as some types of stimulants almost invariably carry.

One reason why we are not so uniformly healthy as we might be, and why we have so many bodies with depleted nerve force, even to the extent of nervous breakdowns, is that our life has become so artificial. We have taken ourselves too much away from God's natural "material" agencies of health—an abundance of pure fresh air, and water, simple and body-building and sustaining foods,—and not too much of it, and the less of flesh foods the better,—direct contact with the earth, sufficient of exercise—play or work—out in the open.

This recognition of the Source of our power gives us that proper element of humility and hence of simplicity that is always an inherent characteristic of every well balanced life. Why? Because we then realise that in ourselves we are and can do nothing deserving of any special recognition or praise; but it is the Power that dwells and that works within us. On the other hand, it redeems us from that debasing and weakening type of humility that must of necessity be absent when we once fully realise the Source of our life and strength.

This higher realisation frees us also from the

fear in so many lives, and in some even the terror, of what we term death—either in connection with ourselves or those near and dear to us, as well as from undue sorrow in connection with the departure of the latter. For Spirit there can be no such thing as death. There is a change, a cessation of activities here, and the dropping of the physical body. But when we look at the matter at all rationally, and in the light of the knowledge imparted to us by various inspired ones, we cannot conclude otherwise than that this is a gain, if we have lived at all in accordance with our higher leadings while here.

We are living the eternal life now as much as we ever will or ever can live it. The only Heaven we will ever have is the one we realise, make, and carry with us. We determine always *our own* condition—Heaven or Hell—here and hereafter. It was the teaching of one of the most highly illumined and valuable men who has lived in the world, Emmanuel Swedenborg,* that at that time there will be no one to judge us for our own acts; our own life *is itself* our judge. Our life here determines absolutely the condition of our life there. It is simply a matter of sequence. We commence there exactly where we leave off here. All mental and spiritual growth and enfoldment, that is, our real character, is what we take with

*Heaven and Hell: Emmanuel Swedenborg.

us. According as we are rich or poor in that here, it will determine for us our state there.

The wisdom, then, of giving the greater portion of one's time and life while here to the things that are permanent, to the things that once gained are gained forever, rather than primarily to the things we soon leave behind and cannot possibly ever take with us, is obvious. A man, then, may be very wealthy here and he may pass on and begin as a pauper there. Or, he may be wealthy here and he may begin wealthy also there. It depends upon what he has made his *chief concern* while here.

As Christians we go to church, and sing hymns, and listen sometimes to interesting expositions, and sometimes to very able discourses: but we refuse the one fundamental thing that Jesus' life and teaching gave to the world. True worship is daily living—daily living in the consciousness of the God within. It does not depend upon times or occasions or ceremony or places. God in the human soul! and the soul is always as near to God, and God is always as near to the human soul, in one place as in any other.

The consciousness of God in the soul of man is the substance of the Christian, as it is also the substance of all religion. "But the hour cometh," said Jesus, "and now is" (since I have revealed to you the real spirit of truth), "when the true worshippers shall worship the Father

in spirit and truth: for such doth the Father seek to be His worshippers. God is a Spirit, and they that worship Him must worship in spirit and truth." Again he said: "By their *fruits* ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that *doeth* the will of my Father which is in heaven." And still again—"Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent me hath everlasting life, and shall not come into condemnation: but is passed from death unto life."

When we say that religion should occupy an important place, or that it should be the chief concern in life, we do not speak a sentimental, a weak, or a meaningless thing. One moreover, who thinks he hasn't room for it, or time for it, or is too scientific, or learned, or practical for it, is generally filled with a consummate conceit, born of ignorance or of prejudice, and therefore of weakness. Observe and see. It is rather as Dr. Patton, formerly president of Princeton University, once said to a class of graduates: "Religion is the goal of culture, and the educated man must stand in some relation to God. He must have some philosophy of human life, some theory of society."

So if we would win the best, we must early get rightly related to the Source of Life, and in the degree that we preserve our right rela-

tion to it life flows on in a natural, orderly manner, and with a continually increasing unfoldment and growth. The sayings of some of the old prophets seem truly to be inspired, when we look at them in the light of the truth we are considering. "The Lord in the midst of thee is mighty." "Acquaint now thyself with *Me* and be at peace, thereby shall good come unto thee." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "Commit thy way unto the Lord: trust also in Him and He shall bring it to pass." "Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee."

"Thou wilt keep him in perfect peace whose mind is stayed on thee," has been and perhaps will be for ages to come, the sustaining force of thousands of lives. Perhaps no greater truth in a single sentence has ever been uttered in the world's history than this.

Ruskin was the prophet when he said: "I do verily believe that the world will come, finally, to understand that God paints the clouds and shapes the moss-fibres, that men may be happy in seeing him at his work, and that in resting quietly beside him, and watching his working, and—according to the power he has communicated to ourselves, and the guidance he grants—in carrying out his purposes of peace and charity among all his creatures, are the only

real happinesses that ever were, or will be, possible to mankind."

God in us, the Life of us and ever with us every one, working always in conjunction with us for our good, in the degree that we open ourselves to and work in conjunction with it, is the central idea of the New-Old Thought that has brought beauty of life and newness of power to countless numbers already, and will continue to do so to increasing numbers for ages yet to come.*

As a working philosophy or religion or life principle, it seems to me sufficient for any life. For those who have the time or the inclination for the study of various philosophical and religious systems, they will undoubtedly be found of interest and value. If I am not mistaken, however, the real seeker after truth in its practical relations to life, even after he has gone through them all, will return to this as the fun-

*It is estimated that in America, in England, and in Germany there are several millions of people interested, and many of them profoundly interested, in various lines of philosophical, metaphysical and religious thought whose common underlying principle is the eminence and the transcendent power of the Divine Life as it is realised, and becomes therefore a dominating force, in the individual human life.

The confines of a small volume do not allow any adequate statement of its principles or laws, or of methods as to their application. In a little book, "The Greatest Thing Ever Known," and in a larger book, "In Tune with the Infinite," by the same author, a more detailed presentation of the matter is made.

damentally basic principle. It is a question then whether it is not well to get founded on it before starting on the various researches.

Certainly there are some types of minds that are easily led into various vagaries that cunning minds have devised, and who get all at sea and stranded, so to speak, and then wander without rudder or compass, hopeless and despairing indefinitely, for whom it would be exceedingly well to get launched upon this great truth before they set out.

A BASIS OF PHILOSOPHY AND RELIGION

WHAT a power the Church could have been through all the years and centuries—and what a power to-day—if it had built and stood soundly on this great central theme of the teaching of Jesus. It is sometimes a question whether the Church has not had a great part to play in obscuring the real life mission and teaching of Jesus. It is a question whether it has not been giving a stone in place of the bread for which such great multitudes have been eager.

We speak of the Church of Christ, forgetting that Jesus, the Christ, never had the slightest thing to do with the establishing of any kind of a church. He never had anything to do with, and he unquestionably never had any thought of institutionalising religion or any of his religious teachings. On the contrary, we find him continually speaking against the institutionalised systems he found in his day. Much that was orthodox in religion then he endeavoured to show the people related merely to externals, sometimes even to the degree of resulting in error, and therefore of the nature of stumbling blocks for those who would know the real fundamentals of the truly religious life.

So his whole life and teaching were against any established or institutionalised religion.

It is rather as Henry Drummond has said: "Christ sets his followers no tasks. He appoints no hours. He allots no sphere. He himself simply went about and did good. He did not stop to do some special thing which should be called religious. His life was his religion. . . . His pulpit was the hillside, his congregation a woman at a well. . . . We never think of him in connection with a Church. We cannot picture him in the garb of a priest or belonging to any of the classes who specialise religion. His service was of a universal human order."

Undoubtedly the church with its magnificent opportunities should have a good and a thorough house-cleaning. There should be a throwing out of many used and now thoroughly worthless things. It is safe to say that it could easily get rid of at least three-quarters of the impedimenta that have come down with it through the ages. Much of it belongs to other ages and much of it we have now entirely outgrown. To be effective it must be simplified—the same as one of the great secrets of effective living lies along the road of simplifying.

Does any one who knows at all of the life of Jesus have any doubt that were he here today, many of the institutionalised things in the church that bears his name would seem to him as strange and grotesque and uncanny and as

deplorable as were many of the things he found in the established church when he was here? Do we realise how thoroughly he would unquestionably condemn many of the things that his keen mind and his loving heart would find? Much of its bread is stale; it needs a new baking. A new day calls for new wine, and as Jesus said, it is foolish to attempt to put a new wine into old bottles. This is a new day: there is a new wine. Mankind is advancing and will rapidly leave the church behind unless it will drop its man-made theories, and rededicate itself to the simple and fundamental teachings of Jesus.

It should be a leader and not a follower in religious thought. But many splendid and earnest men in it have been and are earnestly working for this end. It is even now beginning to be vitalised by this great truth of Jesus' life. It was that splendid thinker and gifted teacher of men, Frederick L. Hosmer, who wrote:

"Our thought o'erflows each written scroll,
Our creeds, they rise and fall;
The life of God within the soul
Lives and outlasts them all."

If believing on the name—the person—of Jesus, making some kind of public confession, and being baptised in his name, were necessary in some established scheme of salvation and redemption, then certainly God was very stupid, or slow, or lazy in connection with all

the other millions of His children before Jesus' time, the same as in connection with large numbers to-day who cannot possibly ever even hear of Jesus. Can any sensible man or woman really believe this? No, the same everlasting truth that saves was in the world long before his time, and from the beginning of time.

But here came one with an almost supreme aptitude for the things of the Spirit, and because he struck so directly at this greatest of all truths, the supreme fact of human life, he has become the most influential teacher and leader of men in all history, and his name has become the greatest.

He was known as Jesus, a common name in his time, the same as it is even to-day in some countries. It was not until he was well along in his ministry that he was known as Jesus the Christ. This he became through his wonderful aptitude for the things of the Spirit—and dedicating his life so completely to them, with the wonderful results that *inevitably* followed. Then by this clear-cut knowledge of the way to God, and by his pointing out to other men the way, he became the Saviour. "Before Abraham was, I am," said he, thereby teaching in still another way that the Christ state—oneness with the life of God—was the saving and vitalising principle. "Your father Abraham rejoiced to see my day: and he saw it and was glad," said he at the same time.

The Church undoubtedly got stranded on the Jesus part, and thereby lost, or completely missed, the Christ part. Or was it that his teaching was so simple that they failed to grasp it on account of this very element of simplicity? "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

When any theory or system becomes institutionalised, then, there is always a very great tendency in human nature to bring in additional things, to invent, to romance, to make more complex, and to mystify, in order that there seem to be enough to hold the people, in order, in turn, that the institution may grow or even hold its own.

This has occurred time and again in the world's history. It is the great danger of institutions and organisations. Invariably the time comes when the spirit departs from them and the empty shell remains. Then people begin to feed on husks, missing thereby the life-giving grain. They think the vehicle is the thing—the end—when it is simply a means to an end. It is this condition that Jesus spoke so profoundly against. He would unquestionably speak as profoundly against the same condition were he among us to-day.

If you get comfort out of the personal Jesus, if you get any help and comfort from water,

or from public confession, from Communion, or from anything else, by all means get it. All these things will do you good if done in the right spirit. If done in the right spirit they certainly can do no one any harm. But don't mistake any of these things for *the life and the teachings* of Jesus. It is the spirit of the living God, the Christ consciousness within, that saves and redeems and that guides men in the true religious life.

The redemption of man takes place when the spirit of God takes possession of his mind and heart, and permeates his daily life to the minutest detail. "For as many as are led by the Spirit of God, they are the Sons of God." Such was the life and such was the teaching of Jesus.

The one who has this consciousness of God in his soul, this essence of religion in his mind and heart and life, can well afford to let it flow down through and be the complete guide of his life, with the goodly train of results that will inevitably follow. He can then well afford to turn his back squarely on the various theological problems and theories and discussions that no man knows anything about anyway. While others are speculating and theorising, and in some cases even dogmatising in regard to the various problems of life—the doctrine—he is living the life, and thereby making it possible for him to *know* the doctrine.

Were Jesus here with us now, it would be exactly the same as before—the Fatherhood of God, hence the Sonship, and resulting necessarily from this, the Brotherhood of Man.

One day—when we have chronicled for us one of the most powerful and significant and eloquent teaching days of his life—both the Sadducees and the Pharisees were questioning him and endeavouring to trip him in connection with some of the established doctrines of the time, and one of them, who we are told was a lawyer, "asked him a question, tempting him and saying: Master, which is the great commandment in the law? Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Here is an epitome of Christianity and of all religion.

Religion can be not only not divorced from life, but it cannot be divorced from every thought and act and detail of every day, hour, and moment of life. It is *the guiding principle, the guiding, permeating force,* and not something that can ever be apart from every-day life. As Henry Drummond has said: "To conceive of the Christian religion as itself a thing —a something which can exist apart from life;

to think of it as something added on to being, something kept in a separate compartment called the soul, as an extra accomplishment like music, or a special talent like art, is totally to misapprehend its nature. It is that which fills all compartments. It is that which makes the whole life music and every separate action a work of art."

There is no such thing as religion and a man's cheating his neighbour in the same life. There is no such thing as religion and a man's gaining anything for himself at the expense of his neighbour or his fellow-men in general. There is no such thing in true religion as a Deacon or an Elder passing the collection plate, or the communion plate, or taking part in any way in the administration of affairs in the House of God on Sunday, and going out and doing his neighbour on Monday.

It is a curious or rather an interesting thing that the only people whom Jesus had anything to say against, the only ones whom he ever denounced, were those who observed the outward forms of the established religion of his time, but did their neighbours whenever they had the opportunity, some even chronically. Those who oppressed, those who took advantage, those who were always looking to their own personal, social, or financial interests and gain alone, he denounced in the most scathing terms as hypocrites and vipers, those who "bind

heavy burdens and grievous to be borne, and lay them on men's shoulders; but they *themselves* will not move them with one of their fingers. But all their works they do for to be seen of men."

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation . . . Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also . . . Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

It is very easy and very common for us to be either hypocrites or thoroughly self-deluded, also in our day. Are there tests then for religion, and especially, we will say, for the Christian religion? The corporation officer who through misrepresentation as to its holdings, the value of stocks, or who seeks the company's gain through the debauching of public officials, thereby stealing his neighbour's rights,

or who by underhanded, stealthy means undermines or blocks his competitor's business, and who is a church member, or who professes to be anything but the crook and the oppressor that he is, would fall in the same category that Jesus made mention of. The stockholder or shareholder—man or woman—who professes to be a Christian, and who buys, or still continues to hold stock in a corporation that has any of these features in its management, belongs to this same class.

The merchant—the "princely merchant"—or the ordinary tradesman, grocer, marketman, or whatever he may be, who knowingly gives short weight, or stale or inferior or damaged goods, belongs to it. The merchant who advertises a special reduction sale (wearing apparel or household furniture or whatever it may be) of articles that were formerly thirty-five, and "some as high as a fifty dollar value," at twenty-five dollars, and who puts in two hundred of the thirty-fives and either one or two of the fifties, with a very generous sprinkling of the regular twenty-fives, and some of the twenties, writes himself in the same class. O bargain! How many lies have been told, and how many thefts have been committed in thy name! How skillfully thou hast been written upon! How many lambs—chiefly ewe lambs—have been shorn! how many geese—both geese and ganders—have been plucked in

thy name! And thou retainest thy fascination still!

The worker in whatever field who gives inferior, half-hearted, dilatory service, or who gives seven hours for eight, or eight hours for nine, in return for a good full wage; or who is careless of the property, the effects, and the rights of those for whom he works, or who is always trying to get a higher wage without a corresponding return of services rendered, is of this class.

The man of great wealth, intent upon nothing but continually increasing it, and who doesn't lift his hand for the aid of the young struggling for an education for advancement in life, or for the alleviation of distress when there is a crying need for help on the part of the needy and helpless; when, for example, the lives of hundreds of babies and children could be saved during the stifling heated term of the year through the agency of pure, clean and rightly cared for milk, or when ice would be a godsend and would help them or others through this portion of the year, or who shuts his mind and heart when thousands are suffering from cold and some literally freezing for lack of fuel in an intensely cold winter, is of this class.

The one who thinks that religion has nothing to do with matters of government, or with the administration of affairs of government where-

by every man, woman and child is affected for better or for worse, and through whose indifference gangs of schemers and freebooters who use politics as a cloak for thievery, whether it take the form of a Tammany Hall organisation in New York or the form of a band of political thugs and looters of another political party, in cities where its machine in turn is dominant, is of this class. This is true whether he belong to the class that we term the "average citizen," through whose inattention to matters of government the political corruption and political abuses that are among us are primarily due, or the man of wealth who has both the ability and the means to investigate and to lead battle against these evils.

HOW WE WILL WIN THE BEST

WE must never get away from the fact, even at the risk of repetition, that the life is the thing—that to fail or to fall down in it is the great failure. To fail in it is to fail completely, even though we may succeed, and even brilliantly, in some contingent or some accessory of it. So no man can become marooned in a one-sided development, or do a sharp practice, or live a dwarfing, self-centred life without definitely contributing to the failure of life. We can never afford to sacrifice, to chance, the future for the temporary or the apparent present gain. No man can afford, even for his own good, to do a crooked act or take a short cut that is dishonest, or dishonourable, or questionable. The straight thing pays always in the end, in friendship, in business, in politics, in every conceivable avenue and phase of life.

A reputation for strict integrity and reliability in business is one of the greatest assets that a business man can have. There have been innumerable cases when it has been worth more than any amount of capital. The business man who has been short-sighted enough at some time to have forfeited this element, appreciates perhaps more than any one else the cost that this forfeiting has been to him.

The man who gives himself to questionable practices in politics, or who allies himself with bosses and their corrupt and corrupting political machines, realises, many times after it is too late, that he has thereby set his own limitations. The young man entering politics who is long-headed enough to keep free from these alliances, and who makes the interests of the people his one concern, in other words who has an eye to statesmanship instead of the business of the politician, will triumph, other things being equal, always in the end over those who succumb to the flattery of the boss, or who cannot read sufficiently in advance the signs of the times.

This is true even if the boss or the political machine seems to be all-powerful at the time. A study into the lives, the administrations and the conditions surrounding the administrations, as well as the eventuating power and standing of such men as former Governor Hughes of New York, Governor Woodrow Wilson of New Jersey, and various others of a similar type, afford but a few of the many concrete examples of the way things work along these lines.

To win the best in life it is necessary that we have a definite type and manner of thought. It is necessary that we have some more or less definite plan, and some manner of equipment for its accomplishment. It isn't necessary that we have all the details of the plan, nor even all

the details of equipment, in order to make the start—some, many of these can be gained along the way if we are in earnest.

There are duties, there is work to be done, there are responsibilities, the same as there are joys in connection with all periods of life. Youth, middle age, and the later period in life, each has its own peculiar duties and responsibilities. The young man or young woman who is willing to pay the price in time, in effort, if necessary in money, for a good general education, and then for the special education along his or her particular field of activity, will generally be the gainer in the end.

The young men and the young women with the college education, with the university training, even if they have to "work their own way" through to attain it, will unquestionably never repent having it—although in the great majority of cases they will find that it isn't as much as they thought it was. To have this knowledge, however, is an advantage. There are those who believe that a college education would have been a detriment to a man say like Lincoln. I do not believe that it would have been a detriment to him, because he had too much good common sense and too much native ability to have allowed it to become a detriment, and to a man of this type therefore it would be an advantage. Some features of it would at least have been a satisfaction to him

on account of his great thirst for learning and knowledge, though the chances are that it would not have made him any greater or any more effective in meeting the facts of life as he met them. So I would say to the young man or woman, get the college education if you can, and there is scarcely one, at least in America, who if sufficiently in earnest cannot obtain it. If there are circumstances that prevent it, or that would seem to make it not advisable, then it depends entirely upon yourself as the years go by whether or not you sustain a loss by not having it. If the right stuff is in you, you will sustain no loss.

Then when the middle life is reached, care must be taken that we do not allow the affairs of life and our own particular field of activity, with its many times complex relationships, ever to divorce us from living in the Kingdom of the Mind, and the Realm of the Imagination. If one has missed the early education, he need not be barred, unless perchance he himself so chooses, from that great and magnificent company of the world's thinkers and writers—companionship and intimacy with whom will make a man rich in thought, learning, and even in culture. It depends upon ourselves entirely whether we have this royal companionship or not.

It was Macaulay who said: "If anybody would make me the greatest king that ever

lived, with palaces and gardens, and fine dinners, and wine and coaches, and beautiful clothes, and hundreds of servants, on condition that I would not read books, I would not be a king—I would rather be a poor man in a garret with plenty of books than a king who did not love reading."

There arises also at this age a peculiar responsibility or duty, which might be termed the duty of preserving one's self. To grow and to keep in person as attractive as possible should be not only every one's pleasure, but should be also every one's duty. Household cares, or business cares and preoccupation, or lack of appreciation of its sure value, cause many to grow careless along this line, especially at this period of life. As the life at forty-five and fifty has been determined by the prevailing types of thought, and therefore the habits, of twenty-five and thirty-five, so the latter years of life are being determined with an absolute precision by the prevailing types of thought and consequent mode of life of the middle age.

There is an especial duty at middle age to sow the right seed thoughts that will make the latter period of life as beautiful and as attractive as it can be made. To keep always a youthful interest in all things of life, and an interest in all things in the lives of all about us, leads in an easy and natural manner to that

delightful old age that should be the ambition and the pride of all who are permitted to pass into it.

When we examine the matter carefully, and when we realise that all knowledge and growth and development and character are cumulative, it would seem that the latter years of life should be the most joyous, and valuable, and happy of all. Its joys and its valued possessions come undoubtedly through living always in the upper strata of one's being. Browning was unquestionably the prophet when he wrote:

"Grow old along with me!
The best is yet to be,
The last of life for which the first was made;
Our times are in his hand
Who saith, 'A whole I planned,
Youth shows but half; trust God; see all, nor be afraid!'"

The condition of a very large army of people is accurately described by Brooke Herford when he says: "There are some people who ride all through the journey of life with their backs to the horses. They are always looking into the past. All the worth of things is there. They are forever talking about the good old times, and how different things were when they were young. There is no romance in the world now, and no heroism. The very winters and summers are nothing to what they used to be; in fact, life is altogether on a small, common-

place scale . . . Now that is a miserable sort of thing; it brings a kind of paralysing chill over the life, and petrifies the natural spring of joy that should be ever leaping up to meet the fresh new mercies that the days keep bringing."

Life in no case is purely a bed of roses. There will be always the daily problems; there will be bread to get; or if it is not a bread problem, then there will be wisdom necessary, and perplexing problems to meet in the wise use of one's wealth. There will be disillusions; there will be suffering; there will be death; but the great beauty is that those who are in earnest and those who build on the great realities of life, for them there will be a wisdom that will enable them to meet all these things with understanding and power, and always, therefore, with a due compensation.

It was Henry Drummond who said: "Sooner or later we find out that life is not a holiday, but discipline. Earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that, the puzzle of life begins." He was right, but we may be as happy as we can be while the school keeps. There will be work always to do, but Ruskin lifts a curtain when he says: "Pleasure comes through toil and not by self-indulgence and indolence. When one gets to love work, his life is a happy one."

Happiness is the natural and the normal; it is one of the concomitants of righteousness. Righteousness in its last analysis is living in right relations with the laws of the universe and with the laws of our own being. If we are making even a decent effort to know and to observe these laws, happiness in the main will be our portion.

We will, then, inoculate our minds with the germs of happiness. It is just as easy, when we get the habit, as to inoculate them with the germs of fear or worry or cynicism or discontent; and the results are better in every way. We will not think of those things that are unpleasant. Why do so? It will do us no good in any way; why, therefore, cripple our thought and thereby our energies when there is no reason for it, no good to be gained. We will take the winning attitude of mind, for as we think, we become. There is joy and happiness to be found in so many things all about us. Why let the incidental happening steal them from us. The world is so filled with pleasant things if we will only get and keep on the right track.

No clear thinking or clear seeing man or woman can be an apostle of despair. No life at whatever age, or under whatever circumstances, can fail to do wisely in realising that the glories of the sunrise or the sunset colours are just as brilliant and just as beautiful for

them as they have ever been. We cannot fail if we live always in the brave and cheerful attitude of mind. He alone fails who gives up and lies down.

To get up each morning with the resolve to be happy; to take anew this attitude of mind whenever the dark or doleful thought presents itself, or whenever the bogy-man stalks into our room or across our path when we are out on God's broad highway, is to set our own conditions to the events of each day. To do this is to condition circumstances instead of being conditioned by them.

Things that we can't help, we can either accept with good grace or quickly forget.

"It is no use to grumble and complain;
It's just as cheap and easy to rejoice.
When God sorts out the weather and sends rain—
Why, rain's my choice."

So sang James Whitcomb Riley, and into the brief song he packed practically half the philosophy of life.

Some one has said, "There are two things in this life for which we are never fully prepared, and they are twins." But the philosophical mother or father, or aunt, or grandmother, is the one who is happy even when *they* come. "Cheerfulness and content," said Dickens, "are great beautifiers and are great preservers of youthful looks." It is true in a double sense that twins, as by and by they grow to the state

of manhood or womanhood, will take a special pride in parents that if not always the pink of perfection in beauty, are noted for their *youthful* looks.

Generally speaking it is idle for one to think that he would be happier in some other state or condition. It is however true that we need changes. We need changes from the ordinary duties and routine of life that we may get away from the beaten path, or sometimes, if you please, out of the ruts that we are all so likely to get running in. It is good for us occasionally to get away from our constant companions, our constant friends, from the members of our immediate households. It is good for us and it is good for them. It whets the dull edge of appetite. We come back revived, with fresh and many times new interests and aims. We appreciate them better, and they appreciate us better for these changes. It takes the cobwebs from our brains. It takes the kinks from our nerves, and many times thereby, from our acts.

The occasional vacation, or trip, or travel, or even short absence, does, in this way, contribute to a greater happiness. But we must take the spirit of happiness with us; for unless we do, we will find it nowhere in the world, however far or varied we may travel in search for it. "After all," says Lowell, "the kind of world one carries about within one's self is the

important thing, and the world outside takes all its grace, colour and value from that."

Life is not so complex if we do not persist in making it so. We need faith; we need to be brave; we need chronically to keep the corners of the mouth turned up and not down. And after all it is only a step at a time. "Any one," some one has said, "can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, purely, till the sun goes down—and this is all that life ever really means." And then each morning is a fresh beginning. The way we meet our problems and do our work to-day determines all—and then to-morrow when it comes, but not before it comes. This is really the secret of all successful living.

And as the days and the years speed onward, abundant helps will spring up all along the way to meet whatever conditions or problems arise. They will be waiting, and ready to help us to meet them with wisdom and with power, and to get from them the best there is in them.

And when the summons comes to join the "innumerable company," it will find us ready. Joyfully we will slip out of the old coat, and eagerly put on the new. We will not be afraid or even reluctant, realising that we are now living in God's life, and that there we shall live forever. We will therefore extend a welcom-

ing hand to the messenger, knowing that he can bring us only good. We will go even with joy, expecting that Swedenborg was right, when he taught that those who have been nearest in spirit and therefore dearest to us here, are the divinely appointed ones to greet and to care for us and to instruct us when we pass into the other phase of life.

Happy and strong and conquering always to the end is he who knows the grasp of the Unseen Hand. He it is who all along on God's highway has the equipment for the winning of the best.

END

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